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Moral Values and American Society

By Richard Cardinal Cushing

Moral confusion has created a social crisis. The ferment of the gospel which has been entrusted to the Church has not leavened the mass of mankind, because it has not been put into the mass but alongside it. There must be innovation, invention, enterprise, new vision . . . We must bring a dynamic spirit of politics, education, medicine, law, family life and economics.

Following are highlights from Cardinal Cushing's Pastoral Letter for Lent 1961. The full text, at 15¢ a copy, may be obtained from The Daughters of St. Paul, 50 St. Paul Ave., Jamaica Plains, Mass.

I know that it is not easy to define with precision the manner in which religion must be brought to influence the quality of public acts in a democratic state. In our American tradition, with its Constitutional provision forbidding the establishment of any church, it has been necessary for us to discover a new formula by which religion may bring its beneficent effects into our American way of life. No one of us wishes any sort of ecclesiastical intrusion into those areas properly autonomous, but all of us are conscious that the American tradition encourages a moral climate which requires for its existence those spiritual forces that are inseparable from religion.

I speak to you as your Shepherd, raising my voice in the name of God for a new and vigorous spiritual life which will dispel those corrupting influences that threaten to raze the social institutions in which we must live and act. I speak also to those who are not of the household of the Faith, but who are bound to us by ties of a common citizenship and a common concern. The good will of these, so many times manifest toward our person and our interest, encourages me to believe that they too will labor to restore to the public order, on every level of our economic, political and social life, those lasting values which undergird both our Christian culture and the foundations of this Republic.

The Climate of the Times—Moral Confusion

This is not the place to do more than mention the outlines of that pattern which spells our moral confusion. As the Bishops of the United States observed in 1951, "an alarming parallel exists between the situation facing us today and that which faced the Roman Empire fifteen hundred years ago. The problems of the Empire closely resemble those that sorely test us now—barbarism on the outside, refined materialism and moral decay within." Is it necessary to document at this late date the contemporary evidence of this moral decay?

We need only examine the figures of the Federal Bureau of Investigation which must both startle and disturb us. The annual statistics most recently available list **one and a half million** serious crimes against person and property in the U. S. The more frightening part of these statistics is this: the number of young persons under 18 years of age involved in serious crimes has doubled since the norm year of 1948.

Our main worry at this moment is not merely that there is sin in the world, but that in the present moral crisis our people are losing the very sense of sin. Our

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A FEW WORDS

From Your Editor . . .

Problems of Rising Unemployment

The baby boom that began in the 1940's will soon create headaches for the new Administration. Between now and 1965, we will need almost 7 million more jobs than exist today, or 1.3 million per year, just to keep unemployment from rising. (During the past 10 years, we created only 800,000 new jobs a year.) Where will all these jobs come from?

Some of you may not agree with a few of the ideas expressed in this editorial, but remember we cannot afford to ignore "controversial subjects." It is vital that we explore these social problems in order to develop a more responsible attitude. There may be differences of opinion with regard to certain methods, but there should never be a closed mind protesting because we admit the **existence** of unpleasant facts. Social and economic problems are not solved by attempting to sweep them under the rug. SOCIAL ACTION DIGEST will continue to raise its voice for an objective study of modern social problems and courageous action to promote charity and justice.

Most economic forecasts predict that total output in 1961 ("Gross National Product") will increase only 1-2% over the GNP of 1960. It has been estimated that output in 1961 will have to increase about 5% over 1960 to keep unemployment from rising. And it is probable that a 3-4% growth of GNP will mean that we will have about 7% of our labor force unemployed at the end of 1961, because rising productivity (output per man-hour) and the growth of the labor force will keep pushing up the number of the unemployed, despite rising output. It is important to note that total employment rose in 1960 from 65.6 to 66.0 million, whereas employment in manufacturing decreased by 434,000 (from 16.28 to 15.85 million). The employment of women will probably expand twice as fast as that of men during the next decade. Thus, present trends seem to indicate fewer job openings than necessary to keep unemployment from rising, with many of the new jobs going to women and not to men, the traditional breadwinners of their families. Incidentally, 60% of the employed women in 1960 were married, and in most cases their husbands were in the labor force, too. These factors will have far-reaching economic and social implications.

You can see from these estimates why the Econometric Institute of New York and other reliable economists expect unemployment to average considerably higher in 1961 than last year. Shall we discuss some ideas which may help to solve this grave socio-economic problem? I should like to propose two lines of thought which deserve further study:

1. New business investments are certainly desirable as a long-range solution to the depression, but right now we are faced with an urgent short-range problem: how to eliminate the economic waste and social evils of large-scale unemployment in 1961 and 1962. At last count, we had over 5 million unemployed, plus 1.7 million part-time workers. As you know, many economists have proposed increased government spending to create new job opportunities. Is this the only way? It seems to me that this is neither the only nor the best way to solve the problem. If the government can do it by taking our tax money and spending it, why can't we strengthen the private initiative of businessmen through tax incentives for firms who are willing to offer additional jobs? Of course, I am aware that this put a temporary premium on "labor-intensive" methods of production. We do not want to lose sight of the long-range goal of creating new jobs through investment, but the **short-range** problem of severe unemployment cannot be solved exclusively through a **long-range** program of heavy investment. We need jobs and income NOW, not a promise of a better life in 1963 and '64. The proposed tax incentives (in addition, perhaps, to an income taxe reduction to increase private purchasing power) could provide at least a partial solution.

2. Our present system of unemployment compensation is designed for "normal" unemployment; it cannot take care of large-scale unemployment of long duration. (Already, over 600,000 unemployed have exhausted their benefits, and the figure is rising.) Thus, we might do well to study an unemployment insurance system on TWO levels: one, the present system, for "normal" unemployment, and another supplementary system for "emergency" unemployment. I would not want to see the present system permanently enlarged to take care of such emergencies, because that would put the whole burden on the employers. Is there any reason why we cannot decrease corporate profit and other business taxes and use the amount as part of an "emergency fund?" No matter what form of financing is proposed, I would favor a financial participation by labor, if only for the purpose of strengthening the workers' sense of personal responsibility. There are additional possibilities. Unemployment compensation creates purchasing power. Is it asking too much that the business firms which will receive the benefits of this purchasing power should be asked to provide their share of such an "emergency reserve" to be administered on an industry-wide, state-wide, or nation-wide basis? Similar reasoning would favor the inclusion of general tax money in the reserve fund. I don't believe the employers alone should be forced to carry the burden when we attempt to solve a socio-economic problem that concerns the whole community.

The problem of severe unemployement is there for all to see, and the worst possible attitude would be to hide our heads in the sand hoping it would go away by itself. Our inability or unwillingness to search for a satisfactory solution can lead only to further governmental intervention in economic life. We had 7 downswings of business cycles since the end of World War II. Nobody doubts that others will follow within a relatively short time. Why can't we be prepared for them with "stand-by legislation," instead of waiting for the inevitable emergencies and then trying to solve them with improvisations?

Hubert F. Schiffer, S. J.

A NEW "SOCIAL ENCYCLICAL" BY POPE JOHN XXIII?

His Holiness Pope John XXIII has announced he will issue a document to commemorate the 70th anniversary of the publication of Pope Leo XIII's encyclical on labor, "Rerum Novarum."

The Holy Father made his announcement at an audience for diplomats at the Holy See who had come to extend New Year's greetings. The Pope noted that there is anxiety for peace in the world and told the diplomats that the "Church ardently desires this incomparable benefit of social and international peace." He then revealed "somewhat ahead of time" his plan to commemorate "Rerum Novarum." He said:

"We propose to celebrate the 70th anniversary of an event which was historically of great importance, the publication (May 15th, 1891) of the encyclical 'Rerum Novarum' on the workers' problem by Leo XIII. This is a document judged so important by Our immediate predecessors, Pius XI and Pius XII, that they wished to celebrate respectively the 40th and 50th anniversaries . . .

"We shall therefore promulgate — to celebrate worthily the great encyclical of Pope Leo XIII — a document which will confirm, by adding Our voice to those of Our great predecessors, the constant concern the Church has now not only toward one part or another of the social orders, but toward all together, according to the needs of the time in which we live."

The Pope did not specify the date his document will be issued or the form it will take. Pope Pius XI issued an encyclical, "Quadragesimo Anno" (The Reconstruction of the Social Order), in 1931 to mark the 40th anniversary of "Rerum Novarum," and Pius XII gave a radio address to celebrate the 50th anniversary in 1941.

In his famous encyclical on the condition of the working class, Pope Leo XIII rejected socialism as a solution to the workers' plight. He said that all men have a right to a living wage and reasonable comfort and that they should be enabled to acquire private property. He upheld the right of both workers and employers to organize and negotiate wage settlements by free agreements. He emphasized the duty of the state to maintain justice and the responsibility of the Church in the moral aspects of employment.

Pope John said the present time "is not without uncertainties or reasons for anxiety." But, he said, he prefers to concentrate on those things which "invite confidence and hope." (From **SOCIAL ACTION NOTES FOR PRIESTS**, Social Action Dept., N.C.W.C., 1312 Massachusetts Ave., N.W., Washington 5, D.C., January 1961)

ANTI-COMMUNISM ISN'T ENOUGH

Excerpts from "Catholics and the Temporal Order," by William B. Neenan, S.J., SOCIAL ORDER (Institute of Social Order, 3908 Westminster Place, St. Louis 8, Mo.) March 1961, p. 101.

Observers have recently focused attention on a malaise afflicting many American Catholics: comparative indifference toward the civic, cultural and political aspirations of the general community. Some Catholics are so determined . . . not to be of the world, that psychologically they are hardly in it. Catholics do not seem effectively involved in problems of general civic responsibility.

Currently, the Because - Going - Communist motive is omnipresent. From all sides we are told of the critical position of the Church in Latin America owing to the rapid advances of Communism. The illiteracy and poverty of that emerging area seem to be positive allies of the opponents of the Church. "And, therefore," this argument reads, "we must eradicate poverty and enlarge educational opportunities." Within our own country we are encouraged to integrate our schools and allow Negroes to eat hot beef sandwiches at Woolworth's lunch counters. And why? Because *Pravda* is just waiting to publish pictures of a Negro being hustled by burly men in blue into a police wagon or of a little Negro girl being jeered at by teenagers in black leather jackets. Again, we are told we should not abolish economic assistance to Asian countries because if we do Soviet technicians will swarm over the Iron Curtain and build all sorts of blast furnaces and high dams.

The Communist threat should certainly increase one's feeling of urgency. But taken in itself this threat is an inadequate principal motive simply because it makes reform a means to achieve something else, the defeat of Soviet Communism; remove the threat of Communism and there would be no reason for reform. Accordingly, by implication, if there were no Communist threat to the Church in Latin America poverty and illiteracy could be tolerated; without *Pravda's* watchful eye the Negro could remain a second class citizen; and without Communist technicians we could spend our economic assistance funds on research in color television. Poverty and illiteracy in Latin America, racial injustice in the United States and overpopulation in Asia are problems in themselves; as such, they well merit our attention. As a matter of fact, however, a country's claim on our assistance is today frequently in direct proportion to the success of the local Communist party. As a Soviet representative shrewdly reminded an Afghan official: "You should be doubly grateful to the Soviet Union: for the aid we have given you and for the aid we have frightened the United States into giving."

MORAL VALUES . . . (Continued from P. 1)

anxiety is not so much that the moral situation is alarming but that too few people are really alarmed! What is going on before our eyes is not just the breakdown of moral behavior, but the very breakdown of morality itself.

This is truly a new phenomenon in our day! The **real** crisis for us is not the fact that we are facing an increase in moral evils. More significantly, the very notion that good and evil are in fact distinct is rapidly disappearing from the minds of men. Thus we are forced to conclude: our contemporary moral peril is not simply the loosening of moral laws; it is a denial of the very existence of such laws. "The real trouble with our times is not the multiplication of sinners. It is the disappearance of sin." (Gilson)

The "New Morality"

It might be asked along what route we have travelled to find ourselves at this point of moral confusion. In the simplest terms it is the story of an estrangement — man's estrangement from God and man's estrangement from himself.

A few centuries ago man began a conquest of nature so unprecedented as to dazzle even stable minds and to make it easy to forget the more wondrous world of the supernatural in which God had planned that man should live. Looking back, the historian would point to the revival of ancient learning and the consequent shifting of emphasis from God to man. And after the long, splendid night of the Renaissance there was the unhappy breakdown of Christendom, the multiplication of religious claims, and so much more that shook confidence in the traditional teaching authority of the Church. On the heels of this came the tremendous changes of the industrial revolution and the advent of modern technology. Nor can we pass over the cataclysmic results of two world wars, the economic chaos and political unrest which have brought in their wake a litany of personal tragedies of which we cannot see the end. Man looked about him to find an explanation for his unhappy state and the world he saw seemed to him to be one without meaning. The result can be summed up in the frightening word "despair"—it is despair that is at the heart of our contemporary moral ambiguity.

We know that man cannot be left for long without moral guidance and when old principles are abandoned new ones must be found. In the moral vacuum of modern times there has appeared a "new morality" which makes its claims on contemporary man in terms of this age alone and proposes new standards for human conduct. This "new morality," dangerous and deceptive, is itself the tragic product of estrangement and despair.

The distinctive feature of this "new morality," also known as "situation ethics," is that it does not recognize universal moral laws in the traditional manner, as for example the Ten Commandments; it either denies the existence of such laws or subordinates them to other values which it calls "personality values." The concrete situations of everyday life — purely personal encounters between the soul and its God — must be judged by the individual according to his own conscience. Moral laws in this reasoning are at most guideposts, they are not to be considered principles from which the individual can argue to what is right and wrong in his specific and unique set of circumstances.

The proponents of the "new morality" are in open conflict with traditional Catholic moral standards. They wish, for example, to free the conscience of the individual from what they style the oppressive moral authority of the Church. They wish also to mitigate the "harshness" of Catholic doctrine, especially in matters that pertain to marriage and adolescent chastity. They wish to make entirely autonomous various aspects of public life such as the fields of art, science and politics.

Man and the Moral Law

In the fact of the claim of so many that man is not truly the master of his destiny, the Church has continued to emphasize the essential freedom of the human will. Though weakened by the fall of Adam, that will is still essentially incorrupt and man's actions are as a result imputable to him. This is the basis of human responsibility.

We must say further that Catholic teaching has always recognized the existence of certain factors which interfere, in more or less degree, with the free exercise of man's activity. The discoveries of the 20th Century concerning human behavior confirmed her ageless teaching that such elements as pressure exerted by others or even by circumstances, fear, habit, passion, or mental disturbance often impair and at times destroy the complete freedom which ideally attaches to human activity. In modern times our knowledge of the nature and extent of his influence has been clarified and expanded by the truly remarkable advances made by science, particularly in the fields of psychology and psychiatry. Recognizing this, we must insist nonetheless that such factors do not necessarily suppress freedom of activity and thus destroy responsibility for human conduct. Modern psychology and psychiatry have simply delineated more clearly the mental conditions under which the long accepted norms of moral culpability apply. Man is still a free and responsible, that is to say, a moral person. (Editor's note: See "Morals and Psychology," by John Marshall, in SOCIAL ACTION DIGEST, Feb. 1961, pp. 3-5)

Some have held that a basis for moral action might be found either in long-standing custom or mere human legislation or even the statistical computation of contemporary man's actions. A dozen tyrannies, two world wars, and a morally bankrupt generation have emptied these theories of any durable claim. We must raise our voice to point out that there are some actions which are in themselves morally good, while there are other actions which are **in themselves** morally evil. This **intrinsic** morality is based upon human nature as such, considered in all its relationships—to God, to neighbor, to self. Ultimately, the norm of human conduct is in truth the divine nature itself, for it is to God's image and likeness that man has been made.

Contrary to a widespread belief, the Catholic Church does not minimize either the importance or the imperiousness of the individual conscience. She teaches that a man may not act against his conscience; she holds in fact that it would be sinful for him to do so. In the final analysis, it is the individual's conscience that applies the law, as he understands it, to a specific act which he here and now contemplates doing or avoiding.

It is necessary to emphasize that in the Church's teaching conscience is not a feeling, or an instinct, or a sense faculty; it is an **intellectural** judgment. We must add, therefore, that just as the human intellect is liable to

err in other matters, so too its judgment is not always objectively correct in regard to a matter of morality.

The Christian in the World

It is never enough for us merely to write our names large in favor of the high ideals of the Christian life unless at the same time we are prepared to put them to work in the market place of our everyday living. The Golden Rule has to be made to shine in dark places, and the Sermon on the Mount must be heard in the valleys of commotion.

With these truths to guide us let me emphasize some of the difficult areas in which the committed Christian at this moment faces serious challenges to his moral life. It is possible only to touch upon these topics, but my remarks may point in directions which will encourage individual reflection and promote fruitful self-analysis.

Politics

When we are looking for a place to begin, I suggest that we think first of all of our responsibilities as voting citizens. Political democracy recognizes in the members of society the right to take part in the procedure by which the officials of government are chosen. The weaknesses of political democracy are only too evident. Some serious students even present them as proofs of the insufficiency of the democratic system itself. Perhaps this will stir us to action.

We should be aroused to the pressing need of purifying our democratic processes in their actual operation, and of submitting the exercise of our rights to the control of the principles of Christian morality. The **right** to vote entails the **obligation** to vote for those who are best fitted to serve the community, not for those from whom we hope to gain some selfish and purely personal advantage.

When public officials are dishonest, they are false to the oath of office which an enduring Christian tradition requires them to pronounce. When public officials who have proved themselves to be dishonest are returned to office again and again, the voter emblazons before the world **his own** indifference to the moral law. This is a matter of gravest scandal. It is plain that the voting citizen in such a situation encourages the spread of corruption and is himself a kind of "partner in crime."

I cannot find language strong enough to bear the burden of moral judgment that must fall upon those individuals who poison politics with dishonesty and corruption. These are genuine subversives who turn to wickedness the good order of society. When we hear murmurs of graft and bribery, of "pay-offs" and "grabs," we know that these charges are not the products of the imaginations of fanciful people; they take their source in a sordid reality which a decent society cannot afford to tolerate.

It must be insisted that governments which are indifferent to the ideals of moral rectitude do not serve the public good. Unless both the leader in public life and the voter who places him there have a solid commitment to the demands of the moral law, the public good will degenerate into the private gain of gangsters who seek public power as thieves rather than as servants of their fellow men. I am sorry to say that our American scene has provided us with evidence to support this woeful declaration.

Ultimately a healthy political life under the American system depends on an intelligent and morally upright electorate. Unless the great majority of the people study political issues and candidates seriously and vote with discrimination, political parties will manage to conduct their campaigns without regard for the truth and to buy power with patronage without regard for the public good.

Education

The Church has always formulated its philosophy of education in close relation with its philosophy of life. Despite this, even Catholic educators need to be reminded that their philosophical and theological heritage has not lost its significance because professional educators of other faiths cannot accept its implications. The great contribution of Catholic education in modern society will be made, not by following in traditions which lack depth and are narrowly conceived, but in recovering and reviving those age-old traditions whose roots are deeper even than the Church, but which the Church has brought to maturity even before science became for many a philosophy of life.

This is why Catholics in our land have made such sacrifices for religious education and why in fact they are determined to continue doing so. For us, the slow separation of the public school from any religious commitment is a process which we cannot fail to deplore. Some means must be found for directly reintroducing religious values into out public school curriculum and permitting time and place for religious instruction. Bible reading and morning prayer in the school are traditions which must be enlarged to give to our young people an understanding that religion is a part of life and so an indispensable part of education for life.

I must also add that Catholic children, even when they attended religious schools, as they do by Constitutional right, must not find themselves deprived of those benefits which the government of all the citizens gives to the children of all citizens. When religion is made to become a handicap, a matter of discrimination for the young, then we know that social justice has been violated and our democracy has failed in its claim of equal rights for all citizens. Education — and especially education for democratic living — cannot permanently exclude religious values from its schools without seriously weakening the moral fiber of the very foundations on which it rests.

Medicine

The custody of the human body, which is the role of the physician, brings him into important relations with society as a whole, and imposes upon him as an individual, and physicans as a group, the obligation of contributing to the efforts which must be publicly organized for safeguarding the health of the community. The medical profession continually demonstrates a highly developed sense of community responsibility. There is danger, however, that in our own time the personal effort which is essential for the development of the skills of healing may lead physicians to forget that they can no longer carry on their work independently.

The simple fact of untended human suffering wherever it exists must weigh upon the conscience of the profession. Without advocating "socialized medicine" with all that it implies, we must acknowledge that it is morally impossible for the medical profession to function within a framework of social relationships different from that into which other forms of human activity have been drawn.

The medical profession, in simple terms, has now

reached the point at which it must decide whether the advantages which it has developed are to be made more generally available, or are to be restricted to a relatively small number who are in a position to procure them. If medicine and surgery are to be practiced according to the highest standards, it seems inevitable that efforts within the profession must be coordinated with those of others social agencies, and that some measures of help from governmental sources must be looked for. Here, as elsewhere, the problem must be approached from the point of view of the public good, and the solution must be sought which will be most beneficial to society as a whole, regardless of its impact on the acquired rights of individuals and groups.

Law

We ask the members of the legal profession to consider the dangers which may follow from the present tendency to separate law from morality. In the Christian tradition the laws of men have always been regarded as extensions of the law of God, designed to remind men of their subjection to God and their responsibility to Him for the details of their daily activity. For Christian thinkers civil law has always been coordinated with the direction of human life towards the peace and happiness of eternity.

Recently, however, the laws of men have lost their relation with the laws of God. Many Catholic lawyers seem to be unaware of this tendency, and many lawyers of other faiths seem to be unconcerned about it. Yet human jurisprudence, falling more and more under the influence of positivist thinking, is fast becoming an instrument whose function is only to safeguard the interests of the state.

We seem to be reinforcing the strength of the state to the point at which it will take over the regulation of every detail of human activity, leaving no place for the moral law by which men have previously lived. In final terms, the secular state is gradually assuming the position of authority which, in the Christian tradition, belongs only to God.

We must not overlook the dangers and temptations which are so regrettably associated with the responsibilities of the judiciary. We are too often disturbed by shameless attempts on the part of unscrupulous interests to influence the appointment of judges and to interfere with the discharge of duty by those who have assumed the heavy burdens of the bench. Appointments of judges, however, and by whomever they are made, should reflect concern for the total community.

It is not without significance that the courts follow in Christian tradition of demanding the oath of truthfulness of all who testify before them. Perjury has always been, and continues to be, an offense of serious proportions. Are we certain, however, that it is anything more than this, and shall we be satisfied if perjury is to be defined for us only in terms of its violation of the majesty of the law? Wholesome respect for the oath, as we find it reflected in the courts, should serve as an insistent reminder that God is the unseen Judge whose decisions cannot be questioned, and in whom alone that justice which human courts are pledged to defend can find solid foundation and unshakable defense.

Family

Truly sincere and patriotic Americans cannot fail to become alarmed at the rising scandal of family breakdown in our society since we know that the destruction of family life is the clearest sign of community decay. America is no longer an integrated society, especially in regard to sex and marriage behavior, as we could have claimed a century ago.

While Americans in large numbers still believe that marriage should be monogamous and for life, our legal system renders only slight juridical support to family stability. It is no secret that divorce can be obtained by mutual consent, with uncontested divorces granted routinely. Teaching youth that marriage is for life, when they see an open travesty of judicial procedure in contracts of marriage being easily dissolved, and the participants in collusion suffering no loss of prestige and status, creates serious scandal.

The family has suffered devaluation because of our concentration on an ever higher standard of living and because material symbols of success have blinded us to human values and personal development. This age must learn again that the pursuit of happiness becomes meaningless and indeed self-destructive unless it takes place in the framework of values based on the integral nature of man. We cannot accept man's claim to define his own relationship to his Creator. This is fundamentally opposed to the traditional belief that God rules creation through the natures of things and consequently that the divine plan can be discovered by studying these natures in their normal operations.

Economy

With all that it has meant by way of improved production, the tremendous development of mass industry and business has at the same time contributed to the confusion and instability of the social, political and economic order. Ruthless competition and the struggle for power have distracted men from the realization that the machinery of production is intended to serve man not to enslave him. The economy in all aspects must be measured, not alone in production or distribution efficiency, but in its effect upon man.

Employers, workers and labor leaders all need to examine their consciences on basic questions of social responsibility. For each of these groups we call attention to the imperative of the moral order. The Christian moral code applies to corporate as well as personal acts, and a blameless private life does not free one from responsibility in the wider field of business and industry.

I have no intention of cataloguing those evil situations existing in some portions of American business life and already familiar to the close observer of our social scene. At the same time let us not delude ourselves that all is well when the evidence is plainly in the other direction. Not all the big time exploiters of human labor died with the nineteenth century, nor did all the dishonest workers exist only in the earlier generations. Big business often shows it inhumanity in handling those who are called the workers, but the latter take their evil compensation by loafing and thieving in return. Simple honesty, self-respect and a concern for human values on both sides could begin a necessary restoration here.

We who pride ourselves on the large measure of personal freedom we enjoy in America must remember that we cannot long continue to be free and at the same time morally corrupt in our business life. Violations of justice and truth corrode the foundations of free enterprise and

open the way for the state to claim the right to order men's lives. The repudiation of the standards of right and wrong in business and industry, the seeking of advantages by any means is defended by some as an exercise of true freedom; it is in fact a "freedom" that deprives others of their natural rights. The disillusionment which continued dishonesty creates tells us only too well that moral poverty will result in political upheaval. Even the slightest glance at the history of nations testifies to this fact.

Conclusion: We Need Dynamic Apostles

Christianity, once the center of gravity of our civilization, is today a peripheral activity. At work, in leisure, in political, social, sexual, educational, professional and family interests, the mass of the modern community is almost without trace of Christian values. Christianity is external in our community; it is remote, detached, unrealized. The Church has great institutions and good organizations, but these represent partly an inheritance from the past and partly the energies of a minority within a minority. Christ's members are on the defensive in most places, on the decline in some, on the upgrade in only a few.

The problem is to renew the apostolic spirit. We, the Church, must repenetrate the modern community from which we have been largely isolated. The community will not come to us. We must go to it, as Paul went and Xavier and Francis of Assisi. It is upon her well educated children that she must depend for her mission in a age so enamored of ideas.

We have much dead timber in our organizations and much mere formalism in our habits of mind, especially in the habit which regards our chief task as being merely to conserve. The Church is a dynamic, not a static institution. It is constantly losing ground or gaining. It cannot be frozen in set forms. There are essentials of its life which the Popes group under the phrase "the traditional rules of the Church's public law." But beyond these there must always be innovation, invention, enterprise, new vision.

It may be that some will draw the conclusions from the reading of these words that our times are so desolate, our problems so overwhelming, that even the stouthearted must become despondent. Such a mood is certainly an un-Christian one and allows to enter by the back door the very despair our Christian hope should dispel. I call upon our people to lift up their heads and hearts with this virtue of Christian hope which never ceases to recall how the Providence of God hovers "over the bent world." We have at hand the immense reservoir of grace which is Christ's Church from which we can draw a new vigor for the wavering spirit of man. The world has already been judged as the Lord Himself reminded us: "Have confidence," He said, "for I have overcome the world." (John 17:33)

No one can predict for us what the years ahead will bring, but we do not require much more than common sense to realize that they will continue to be critical ones. In adversity God sends new vigor to His people and in the heat of contest, like steel, are our wills tempered. Let us be strong then in the faith and in the love of God and let us be full of the virtue of hope, so much neglected in our times and among our people. Let all men see in us the confidence that, when we make our ways God's way, His truth will prevail. (The End)

Coming Next Month:

An inspiring speech by The Honorable

DR. Charles Malik

Former President of the United Nations General Assembly:

CAN THE FUTURE REDEEM THE PAST?

The great spiritual values of the West should be shown as the real challenge of our deadly enemy—Communism.

How to make YOUR IDEAS count

By James Keller, M.M.

Condensed from **CHRISTOPHER NOTES** (16 E. 48th St., New York 17, N. Y.), March 1961.

A little cake of yeast on the kitchen shelf can teach a big lesson!

Its magic life-giving power to turn inert dough into wholesome, palatable bread is a graphic reminder of the dynamic potential within you.

For centuries yeast had been a source of wonder and speculation. But it was not until 1857 that Louis Pasteur painstakingly proved that its transforming powers stem from the fact that it is a living organism. He conclusively demonstrated that a living thing must always be the starting point for the production of more living matter.

In short, the *"live"* cake of yeast must be in the midst of inert dough to do its energizing work. It affects nothing so long as it remains on the shelf in its wrapper.

Recognize Your Leavening Power

Just as a small cake of yeast can leaven or activate a great mass of dough, so can one person like you be the *"starting point"* for the transformation of society. *"A little leaven leaveneth the whole batch."* (1 Cor. 5:6)

Think of yourself as a bit of *"divine yeast"* with the God-given power to leaven the modern world with divine love, truth and justice. You must be in the midst of the *"dough"* to act like yeast as a leavening agent. In other words you too must get off the shelf, *"out of your wrapper"* and into the midst of things.

Never forget that those who specialize in graft, corruption or subversion seldom stay *"on the shelf."* They know that their ideas and plans will only be effective if they get people who think and act their way to go into the vital areas and start their own destructive *"leavening."*

Take every opportunity to bring sound human and spiritual principles into the heart of the marketplace. The seemingly insignificant steps you take may be an energizing force in bringing about orderly government, well balanced education, sound economy, beneficial science, and high quality literature and entertainment.

In God's plan, you have been given a personal assignment to transmit to men a bit of divine truth, goodness, and beauty. From your home, office, studio, shop, farm, classroom or any setting you can start to fulfill a glorious mission and make the world better for your being in it.

A National Council of Labor-Management Advisers

By Msgr. George G. Higgins
Director, Social Action Dept., N.C.W.C.

On several occasions during the past few years Secretary of Labor Arthur Goldberg has proposed that the government establish a National Council of Labor-Management Advisers drawn from business, unions and the public.

Such a Council, as envisaged by Mr. Goldberg, would not have any political or legislative functions nor would it interfere with established methods of collective bargaining or infringe on the functions of either labor or management. The Council would recommend programs to encourage economic growth, would consider the problems arising from automation, and would assist in defining the roles of management, labor and government in bringing about full production and full employment.

EXECUTIVE ORDER

The last time Mr. Goldberg made this proposal was in a speech delivered on December 7, 1960, at the annual Congress of American Industry sponsored by the National Association of Manufacturers. At that time he was still speaking as a private citizen. Within a matter of days, however, he was appointed to the Cabinet. Immediately thereafter he told the press that he would formally recommend to President Kennedy that a National Council of Labor-Management Advisers be established.

Subsequently the President announced, in his State of the Union message, that this would be done by an Executive order within the very near future. The chances are that this Executive order will have been issued before this column appears in print.

The President's prompt decision to implement Secretary Goldberg's proposal represents a significant step forward in the field of labor-management relations. A National Council of Labor-Management Advisors is not, of course, a panacea. It will not and should not even be expected to solve all of our labor-management problems.

On the other hand, there is reason to hope that such a Council might succeed, over a period of time, in creating a better atmosphere in the field of labor-management relations. At the very least it would make it possible for labor and management to look at their problems in broader perspective and to relate their wage and price decisions to the requirements of the common good.

OPPOSITION

It is only fair to note, in passing, that at least a few observers of the labor-management scene are opposed to the establishment of a National Council. *The Wall Street Journal*, for example, says that Mr. Goldberg's proposal is outmoded and "misses the point of labor's real interests in today's economic world."

An occasional critic has even gone so far as to say—rather cynically, it seems to me—that Mr. Goldberg, in advocating the establishment of a National Council, is merely trying to bail the labor movement out, so to speak. The reasoning behind this minority point of view is that the membership of the proposed Council would allegedly be weighted in favor of the unions and therefore could be counted upon to promote labor's interest at the expense of management and the public.

By and large, however, public reaction to Mr. Goldberg's proposal has been rather favorable, and at least one prominent spokesman for American management—Mr. C. R. Cox, president of the Kennecott Copper Company—has stated that the proposal "has merit and, along with others, should be given careful consideration."

I would like to think that Mr. Cox represents the majority point of view in American industry. If so, the Council proposed by Mr. Goldberg will at least be given a fair trial, and that's all that anyone can reasonably hope for or expect. If the Council doesn't pan out, we can always try another approach. I would anticipate, however, that the Council, if it is given half a chance to prove itself, will be a great success. (NC Features)

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